

# WORSHIP SERVICE - 4.2.2023

## THE KING'S HOUR HAS COME

### I. INTRODUCTION

#### JOHN 12:12-32

**12** The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. **13** So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" **14** And Jesus found a young donkey and sat on it, just as it is written,

**15** "Fear not, daughter of Zion;

behold, your king is coming,

sitting on a donkey's colt!"

**16** His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. **17** The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. **18** The reason why the crowd went to meet him was that they heard he had done this sign. **19** So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

**20** Now among those who went up to worship at the feast were some Greeks. **21** So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." **22** Philip went and told Andrew; Andrew and Philip went and told Jesus. **23** And Jesus answered them, "The hour has come for the Son of Man to be glorified. **24** Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. **25** Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. **26** If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

**27** "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. **28** Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." **29** The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." **30** Jesus answered, "This voice has come for your sake, not mine. **31** Now is the judgment of this world; now will the ruler of this world be cast out. **32** And I, when I am lifted up from the earth, will draw all people to myself."

### II. THE KING RIDES IN

- All four gospels record the account of Christ's triumphal entry to Jerusalem.
- All three of the synoptic gospel writers (Matthew, Mark, and Luke) acknowledge that the crowd saw Jesus's entrance as the fulfillment of the messianic prophecies and hopes.
- John's account of the triumphal entry is by far the shortest.
- He omits completely the account of how the disciples secured the colt and just mentions that Jesus obtained one and sat on it thus fulfilling Zechariah's prophecy which we will look at shortly.
- He records the crowd crying out the portion from Psalm 118 and they call him the "King of Israel."
- What John does that the others don't is give some extended commentary on the reason why such a great crowd had gathered to meet Jesus.
- Immediately preceding the King's ride into Jerusalem, John tells us that many had gathered at Bethany on account of Jesus and to see Lazarus whom he had raised from the dead. John 11 records that amazing miracle.
- The chief priests had planned to kill both Jesus and Lazarus because many of the Jews were believing in Jesus.

#### THE CROWDS

- John makes mention of two large crowds:
- The first crowd consisted of people who had come to the Passover feast in Jerusalem. People would come from the furthest parts of the empire to celebrate the Passover in Jerusalem.
- The second crowd came up with Jesus from Bethany.
- A crowd had gathered at Bethany when Jesus had raised Lazarus from the dead.
- That excited crowd had followed Jesus to Jerusalem, John says they continued to bear witness to the miracle Jesus had performed (17).
- John tells us in v18 the reason the crowds went out to meet Jesus was that they had heard about the sign he had done.

## ZECHARIAH'S PROPHECY

- Jesus's riding into Jerusalem was fulfilling prophecy.
- Zechariah 9 - The first part of Zechariah's prophecy is about the military campaign of Alexander the Great as he marches towards and into Palestine.
- The great Greek army is destroying everything in its path.
- Then God says he will surround his people (Zech. 9:8).
- And that's what happened, Around 332 BC, Alexander and his army came to Jerusalem, Alexander visits the temple, but he does not destroy the city.
- Then the prophecy shifts to the great King that is coming to Zion.
- Zechariah 9:9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.
- This is the supreme, royal descendent of David, God had promised.
- This king would be unlike any other king.
- His character and demeanor would be different from that of the kings of the earth.
- He is humble - displaying the perfect balance of power; majesty and meekness, strength and gentleness.
- Instead of riding on a warrior's steed, this great King would make his appearance in Jerusalem riding a young donkey.
- Donkeys were ridden by royalty but only during peacetime.
- By riding a donkey, the great King would indicate his complete victory, the war is over, there are no more enemies to conquer.
- V10 of Zechariah's prophecy says he will proclaim peace to the nations and that his rule extends to the ends of the earth.
- It's why the crowd are shouting the words of Psalm 118, they recognize this symbol from Zechariah's prophecy.
- They are hoping this is the promised King and Savior.
- Psalm 118:25-26 Save us, we pray, O Lord! O Lord, we pray, give us success! 26 Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord.
- The word "Hosanna" is a Greek transliteration of the Hebrew, "hoshi'na" which is the phrase "Save us, we pray" found in Ps. 118:25
- It's a cry for freedom and deliverance. "*Lord, please save us!*"
- Here though, hosanna is used as an exclamation of praise for God's salvation.
- That's what the crowd in Jerusalem were expecting when Jesus rode in fulfilling Zechariah's prophecy--Salvation.
- But the kind of king they were expecting and the king who rode into Jerusalem, was not what they had in mind.
- All of the messianic prophecies revealed the suffering servant would come before the conquering king.
- They wanted the conqueror to restore political power to the Jews and restore theocratic Israel.
- That's why they wave palm branches, which are more like a national symbol.
- They were emboldened in the moment to perform what could be perceived as a treasonous act by Rome, they were calling Jesus the King!
- In the midst of all of this, John highlights another group present: Jesus's disciples.
- He makes note in v16 how they didn't understand all of the symbols at first.
- It wasn't until Jesus was glorified that they understood.
- They were able to put all of the pieces together in retrospect, no doubt with the aid of the Holy Spirit who gave them illumination.

## III. THE KING'S PURPOSE

- The crowds were caught up with nationalistic fervor and other hopes.
- The disciples didn't quite understand what was going on.
- But Jesus, he fully understood and knew what was going on and what was about to take place.
- This symbol of his triumphant entry is a signal that his hour had come.
- John uses this phrase repeatedly in his gospel.

- First time, with the miracle at the wedding in Cana, Jesus says that his *"hour had not yet come."* (John 2:4)
- Another time John writes that some were seeking to arrest Jesus but they were unable to do that because *"His hour had not yet come."* (John 7:30; 8:20)
- What is that hour? The hour is the timing of the events that are culminating in this final week.
- Christ's suffering, death, and resurrection—his glorification.
- Jesus declares, the hour has come. The hour has come for the Son of Man to be glorified (23).
- The ride into Jerusalem is overshadowed by the looming reality of Calvary's cross.
- V27 We get an expression of Jesus's emotional state in his humanity, as he contemplates what is to come.
- He says, *"Now is my soul troubled."* (27)
- Jesus asks a rhetorical question, "Shall I pray that the Father save me from this hour? But for this purpose I have come to this hour."
- This was not a reactionary plan of salvation, this was purposed from all eternity that the Son would experience this hour for the salvation of sinners.
- Jesus, knowing the Father's will, and in full submission to the Father's will, resolved to continue the march towards Calvary.
- What drove Jesus through his troubled soul was his commitment to the Father's glory. That was his highest motivation.
- The Father's voice thundered from heaven in response to Jesus's petition, "Father, glorify your name."
- This is the third time the Father's voice is heard. It is an exclamation point affirming Jesus's divinity.
- It is for the benefit of the disciples—the Father has placed his stamp of approval upon the redemptive work Christ has entered into.

## JUDGMENT

- The hour also represents an hour of glorious spiritual victory.
- Notice Jesus emphasizes that judgment is imminent.
- Now is the judgment of this world; now will the ruler of this world be cast out (31).
- Since the Fall, mankind has been plunged into darkness, under the sway of the evil one.
- He plundered the human race, enslaving humanity.
- We have a sin problem, we are dead in our trespass and sin. But that's not all.
- We are also in bondage to the evil one. We are in his grip.
- We need to be set free from the evil one's grasp.
- 1 John 3:8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.
- It's what we find Jesus doing throughout his ministry.
- Jesus has bound the strong man and plundered his house (Matt 12:29).
- Satan as illegitimate ruler is now cast out.
- He is stripped of his power over those whom Christ redeems and liberates.
- Colossians 1:13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins.
- Heb 2:14-15 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong slavery.
- Our enemy has been overthrown.
- Jesus disarmed the rulers and authorities and shamed them by triumphing over them in the cross (Col. 2:15).

## LIFTED UP

- But there is more to what the hour signifies.
- "And I, when I am lifted up from the earth, will draw all people to myself." (32)
- The cross has the power to draw sinners to Christ and reconcile them to God.
- All those whom the Father draws to Christ will be saved. (John 6:44)
- The hour not only reveals God's righteous judgment of the world and our enemy, but also God's gracious power to draw men and women into relationship with himself.
- Jesus's statement here doesn't mean that all men will be saved. He means all kinds of people will be drawn to Christ.
- The promise of Scripture was that salvation would radiate outward from the Jews to the Gentiles.
- Starting with God's covenant with Abraham, that from his seed, all the nations of the earth would be blessed. (Gen. 22:18)
- Isaiah 60:3 And nations shall come to your light, and kings to the brightness of your rising.

- God declares through Hosea that those who were formally called, "Not my people" would be called His people, and they would call Him their God. (Hosea 2:23).
- V32 we have the Pharisees declaring, *"Look, the whole world has gone after him."*
- Because of the Passover celebration, people from all different nations were present in the crowd that came out to meet Jesus.
- V20-22, Now among those who went up to worship at the feast were some Greeks... and they wanted to see Jesus.
- This was another sign that Jesus's hour had come, salvation was coming to the Gentiles just as promised in Zech. 9 and many other prophecies.
- Ephesians 3:6 This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.
- That inquiry from the Greeks prompts Jesus to give this short parable of the grain of wheat being planted into the ground, dying, so that it would bear fruit.
- He is speaking of his own death and how that will produce eternal life.
- In just a few days, he will be planted into the ground, and his death will produce the fruit of new life, resulting in the salvation of all those who believe upon him.
- This is why Jesus rides into Jerusalem and marches triumphantly to his suffering and death.
- The Son of man came to bring God's righteous judgment upon the world and upon the evil one.
- Jesus is going to strip the evil one of all the power he has held over mankind in order that through his death and resurrection we might be set free.
- Christ endured the agony of the cross and anguish of soul for our sake.
- He bore our guilt and shame.
- His death secures our freedom and redemption.
- His death and resurrection has snapped the chains by which the enemy had us bound.
- If your soul is troubled today, look upon him who suffered for your sake.
- Our King has come triumphantly, humbly and gently offering salvation, repentance, forgiveness and grace.
- Don't miss the time of your visitation. Today is the day of salvation.
- May we humble ourselves today, may he ride triumphantly across our heart, as may we receive of his gracious mercy and forgiveness.

#### **APPLICATION AND REFLECTION**

In light of today's message....

- What did I learn about the gospel?
- How can I apply what I learned about the gospel to my life?
- With whom can I share the gospel this week?